

valuable lumbering resources in the vicinity of Hubbard's Cove. Bros. Shankle and Freeman thus becoming connected with the place were induced to move their families there, who, assisted by neighboring Baptists, got up a Tea-meeting and Bazaar for the purpose of raising means toward the erection of a Meeting House—the proceeds of which amounted to about \$180, which was invested in good hands until needed. A sewing circle has been sustained there for some time in view of aiding the same praiseworthy object.

When the Second St. Margaret's Bay Church was organized at Ingram River, Bro. Shankle's family united with it, whose house has ever since been kindly opened for the meetings of the church and preaching when required. About one-third of the preaching employed by the church has been there.

Subscriptions were solicited last year from all the members and friends of the church, which were responded to liberally by the majority. Thus far the responsibility was assumed chiefly by the Baptists of Hubbard's Cove and Mill Cove, Bro. E. Freeman taking quite an active part until he removed from that place. Early last spring the friends there manifested a desire to see the work commenced; accordingly a meeting of the church was called at Bro. Shankle's in June, when it was decided to go on with the work, although only about one-third of the total cost was yet guaranteed. It may be remarked here that confidence in the liberality of sister churches induced this step. A building committee of five, consented to undertake the enterprise. Notices for tenders were forthwith issued for the finishing of the outside of the House and the laying of the floors, which contract was taken by Mr. D. Dimock for the sum of \$750, to be paid in four instalments as the work progressed. We would state here that the site for the building had been obtained some time previously, from W. Fox, Esq. The contractor has already got the house up, boarded in and partly shingled; and we doubt not, if the Committee are able to meet their engagements—the contract will be completed within the prescribed time, namely four months.

In view of this, the Second St. Margaret's Bay Church would confidently solicit aid from Baptist friends everywhere, and especially from neighboring churches to carry forward their Home Missionary enterprise at Hubbard's Cove. Those acquainted with the locality will not doubt the necessity of such effort. We would prayerfully entreat christian consideration of all who wish well to the cause of Zion in the destitute portions of our province. Any person proffering assistance will please forward it to Mr. J. Shankle, Hubbard's Cove, or Mr. J. R. Skinner, Ingram River, or, if more convenient, to the Editor of the *Christian Messenger*.

By request of Committee  
C. A. WHITMAN.

For the Christian Messenger.

#### ORDINATION SERVICE AT NORTH SYDNEY.

On Saturday the 2nd inst. a Council met at North Sydney, convened by the N. S. church to consider the propriety of ordaining to the work of the gospel ministry, Bro. W. F. Armstrong missionary elect to Siam.

The Council organized by choosing Rev. Geo. F. Miles, Moderator, and Bro. S. McC. Black, Clerk.

The following churches were represented in the Council by the following brethren—Amherst, Rev. D. A. Steele and T. R. Black; Oxford, Rev. Geo. F. Miles; Truro, Deacon Upham; Sydney, Rev. A. Chipman, and Deacons Meloney and Peters; Cow Bay, Deacons S. Peters, and R. D. Rice.

The following brethren were invited to a seat at the Council—Rev. A. R. R. Crawley, Henthada; Deacons Thos. Armstrong, Sydney; Rufus Sanford, missionary elect to Siam; W. A. Newcombe, Mira; and S. McC. Black, Cow Bay.

At the request of the Moderator, the Candidate for ordination related briefly his Christian experience and call to the ministry. This was followed by a brief, but clear and comprehensive statement of his views of Christian doctrine and church policy.

A number of questions having been put, by different members of the Council, to the candidate, and answered by him in a satisfactory manner, the following resolution was submitted, moved by Bro. J. B. McDonald, the pastor, and seconded by Rev. D. A.

Steele, and unanimously carried; Whereas Bro. W. F. Armstrong, has related his christian experience, and call to the ministry, and given to this Council a satisfactory statement of his views of Christian Doctrine and Church Policy—therefore:

*Resolved*, That we proceed with his ordination to the work of the Gospel ministry.

On Sabbath morning the ordination exercises took place in the presence of a large and apparently greatly interested congregation.

The sermon was preached by Rev. D. A. Steele. Prayer by the Moderator. The questions to the Candidate were put by the pastor, Bro. McDonald. Charge given by Rev. A. R. R. Crawley. Right hand of fellowship by Rev. A. Chipman. Bro. Sanford missionary elect, briefly addressed the congregation. Benediction by the moderator.

The occasion was one of much interest, profitable, we trust, and long to be remembered by many.

At the close of the service it was announced that a collection would be taken to aid in providing Bro. Armstrong with a missionary outfit. The manner in which this call was responded to, proves that the people of North Sydney have the Mission cause at heart, and that Bro. Armstrong, has won the warm affection of the brethren and sisters of his own church and the people of his native place. The collection and subscriptions taken upon this occasion amounted to about \$125. At a very interesting meeting held at the Bar on Monday evening addressed by brethren Armstrong, Sanford, Chipman, Miles, and the pastor, this amount was augmented to about \$220, and it is confidently expected that the full amount required to provide the outfit will be raised by the churches of North Sydney and Sydney proper.

Bro. Armstrong, in connection with other brethren and sisters who have devoted themselves to the Foreign Mission work, is shortly to go forth into the dark places of the earth, to spend his life in earnest, self-denying work for Christ. "He that will lose his life shall save it." Our brother will go strengthened by the sympathy of his brethren at home, and followed by their prayers.

We trust that the fountains of benevolence which, on this occasion, have burst forth so richly among our North Sydney brethren, may never fail while a heathen remains untaught, and that other Churches will not be slow to follow their good example.

S. McC. BLACK,

Clerk of the Council of Ordination.

For the Christian Messenger.

#### PROCEEDINGS OF THE FOREIGN MISSIONARY BOARD.

The Board met to-day, at 4 p. m. Members present: Hon. A. M. L. Seely Chairman; Revs. I. E. Bill; A. B. McDonald; W. P. Everett; Bro. A. W. Marsters; and the Secretary, Revs. E. Hickson, W. C. Rideout, and S. W. DeBlois being present were invited to seats with the Board.

Prayer by Bro. McDonald. Minutes of last meeting read and approved.

*Resolved*, That Miss Armstrong, and Miss Eaton be appointed as Missionaries of this Board, under the Woman's Missionary Aid Societies, the appointment being subject to the decision of the Convention.

*Resolved*, that a correspondence be immediately opened with Rev. Dr. Dean, of Bangkok, Siam, with reference to the different tribes in the Kingdom of Siam, their relative numbers, their situation, &c., and the best site for our proposed mission.

*Resolved*, that inquiries be made of the Am. Bap. Miss. Union, concerning premises in Burmah, which may be rented from the Union for the use of our missionaries for one year.

*Resolved*, that the Secretary correspond with parties in reference to grants of books, medicines &c., for the use of our mission.

Adjourned till Monday, 18th inst. Prayer by Bro. DeBlois.

W. B. BOGGS, Secretary.  
Saint John, N. B., Aug. 4th. 1873.

For the Christian Messenger.

#### CO-OPERATION.

##### No. II.

It is our purpose, in the present communication to attempt to show how a more general co-operation would tend to call forth from our people a larger expenditure of better directed effort.

1. Such more general co-operation would make it possible to attempt a greater work. This fact is self-evident. There would thus be provided a larger fund from which to draw,—a fund, therefore, which would meet the demands of more extensive operations.

2. Such more general co-operation would lead our people to attempt greater things.

A consciousness of isolation is a sense of weakness, while the consciousness that many are united with us is a sense of power. Nothing stimulates more than the thought that there are others standing up with us, engaged in the same work. Each one, besides the real independent effort he puts forth, encourages every other by the consciousness of mutual support. As they each realize that the combined strength of many is with them, they will be prepared to attempt a great work for which they are thus made to feel adequate. As they feel that a greater number are sympathizing with them, each will be less liable to permit discouragement to destroy their spirit, and lead them to relax effort. As they are sensible that more are interested in their labors, each will be incited to a more earnest activity.

Such general co-operation would prevent waste. The little pattering rain drops, did they not unite in rill and rivulet and stream, would all be absorbed by the earth, and would never form the deep broad river to be the highway of commerce. So there would be many little drops of influence which would never go beyond the individual or church which possessed them, did not an extensive co-operation by comprehensive plan, form a network of channels, by which they are all brought together into one combined stream. Without such union—such plan—much power would be wasted; because the component parts are thought worthless in their separation.

Through such co-operation, the influence of good example is given a broader range, and impels with greater force, churches which do little are brought into closer connection with such as do more. These latter have a higher standard brought more directly before them. They are led to enquire, Are we doing our part when so far behind others in effort? Just as when a fainthearted or sluggish man enters as a soldier among the brave and vigilant, he will be quickened to a similar courage and activity; so when churches of small faith and energy are brought into rank, by co-operation, with the trusting and faithful, they are gradually raised to a higher plane of christian activity, and will attempt more for the cause of Christ.

As the churches are prepared to engage in more extended operations, through a more general co-operation, the claims of a greater number of objects would be brought before the people. They would thus have a broader view of the needs of the cause pressed upon them. Thus their own sense of obligation would be proportionally increased, and they would be quickened to a correspondingly greater effort. Besides; the more we are prepared to attempt, and do undertake: the better for the cause indirectly, as well as directly; for the only way in which our people are to grow in the grace of christian activity and possess strength is to exercise this grace. Hence whatever commits our people to great efforts, with a reasonable prospect that they will engage in the work, is the best method, and the only method, by which we can grow in efficiency and power as a denomination. If by this co-operation only a few be found to sustain the increased burden, at first, others would gradually be drawn into the number of the burden bearers, and thus, the co-operation which began by being general would tend soon to become universal within its own bounds.

Finally; such co-operation would lead the churches to attempt more, because of its tendency to broaden the sympathies of our people. Selfishness is the great sin and the great temptation of christians as well as worldlings. It is to be feared that too many give and labor chiefly because it is for their church, their neighborhood, their denominational connections, &c., and lose sight of the great object in view—the glory of God in the salvation of souls.

Thus there is ever a tendency to narrowness—selfishness, in any form, is always narrow, which cripples effort. By reason of extensive co-operation christians are doubly drawn out from themselves, and away from their own little personal relations to the cause. As the bounds of the co-operating body are extended, the work of each member has to do with a wider sphere of influence. As the body, by such co-operation undertakes more general effort, which extends beyond itself, this sphere is still further enlarged. The benefits which result can scarcely be overestimated. Trivialities would shrink into their own native insignificance. Little

personal differences; frivolous bickerings which rend churches and are full of guilt and evil in inverse ratio to their own intrinsic importance, would sink out of sight in the great-general interests kept prominently before the people. The streams of personal interest and partyism, which are noisy and brawling from their narrowness and shallowness, would be swallowed up in the calm and peaceful depths of more general concerns and far reaching labors. The dignity of great objects and efforts would fill all their supporters with a corresponding loftiness. The eye which had become accustomed to take in their grand proportions would be little inclined to magnify a mole hill into a mountain. The mind which had grasped the magnitude and importance of these great objects would be less disposed to permit itself to be chafed and fretted and overcome by petty difficulties, or be drawn aside by an engrossing regard for some selfish trifle.

But this elevation of views, this broadening of sympathy, as it leads men to act from proper motives—a regard for the glory of God and the good of mankind—they are brought under the strongest of all impulses, and the needs of our fellow men take hold of us with a propelling power, and the constraining love of Christ fills with a divine ardor, which no other consideration can arouse.

Lastly, as work for God is undertaken with the proper intention, it gives the greatest satisfaction—a satisfaction of which they know little or nothing who labor with any other purpose. Hence this broader co-operation which leads men to act from the highest motives, by thus making christian work as agreeable as possible, will be the means of drawing forth increased effort.

It is almost needless to remark that when christians are led to act from proper motives with reference to objects separated from themselves immediately, a habit will be formed, a principle established which will react most beneficially upon all their home work—upon those very matters which have the tendency to confine the expansiveness of christian feeling.

If the considerations urged have any force—if, while many of our churches are fearful and despondent, general co-operation would tend to give them courage and stimulus; if, while there is much of their means lost, this would help to call them forth, and gather them together; if our delinquent churches would thus have pressed upon their attention a higher standard, and be moved to take higher ground; if our people would thus have a deeper sense of obligation, from a clearer view of the urgent needs of the cause, and be strengthened by the exercise of their graces and powers upon greater objects; christians would be thus raised above distracting strife and unhallowed littleness, would be placed under the strongest possible pressure of legitimate motives, where the attractions of a purer joy would lure them forward in their work—if there is any cogency we repeat in the reasoning which traces all these results, to some extent, to a general co-operation—even if such co-operation has any tendency to produce them, then the question respecting it is of vital importance, and this union in effort should be fought with the greatest urgency.

It still remains to show how co-operation makes it possible to make our expenditure of means more effective, and to apply the principles adduced to our own denominational work in the Lower Provinces. It will also be needful to consider the limits within which co-operation is most beneficial.

UNITAS.

#### The Christian Messenger.

Halifax, N. S., Aug. 13, 1873.

#### NEED OF EDUCATIONAL ENDOWMENTS.

The following, from an article by Dr. Alexis Caswell, of Brown University, is forwarded to us by a warm friend of Acadia College. It will need no further commendation, but will be carefully read, and its statements well considered, will result, we trust, in practical good to many who have not yet participated in this good work.

Our Academies need Endowments for two reasons: first, to give permanency; second, to diminish the cost of education. An institution must have permanency in order to give it prestige and influence. It must be able to command the best talent in its corps of teachers. It cannot be left to de-

pend alone upon the popularity and enterprise of its principal for the time being; to rank with first-class institutions of its kind, it must have convenient buildings; it must have funds sufficient to meet a portion of the current expenses, independently of the variable income derived from tuition; and sufficient also to warrant putting the tuition so low as to bring the benefits of education within the means of the great mass of the people.

Still more do our Colleges need this kind of aid. They are quite sufficient, and, perhaps, more than sufficient in number, but there is not one of them adequately endowed.

At this age of the world, and at the present state of intellectual growth, a first-class College is a great institution. It ranges over a vast field of knowledge, and a constantly widening field. It must have its buildings, its ample library, its varied apparatus for the illustration of physical science, its large collections in Natural History, to facilitate the boundless study of organic nature. It must have, above all, its full corps of professors, each proficient in his own department, each able to conduct his class through his own field of research in the best and ablest manner. He must induct them into the best methods of study, and give them the largest amount of knowledge compatible with the time allotted him. All this involves a large expenditure, but anything less than this falls below what should be the aim of a first class College. And anything less than this, falls below what we ought to covet for our children. A full and rounded education will be worth a hundred times more to them and to the public than an inheritance in lands and stocks and bonds, which will not be sure to build them up in virtuous character and public esteem; but which, on the contrary, without the safeguard and directive powers of educational discipline, may tempt them to extravagance and to vice, and to ultimate ruin.

We are annually raising hundreds of thousands of dollars for missionary purposes, and we raise none too much. But to what purpose is all this if our schools do not furnish the men fitted for this great and peculiar work? We are annually spending millions of dollars in the erection of costly churches, and I take it for granted that we need them all; but where are we to look for the ministers who will acceptably preach in them the unsearchable riches of Christ, "rightly dividing the word"?

There is still another aspect of this matter too important to be overlooked. The offence of the cross has not yet ceased. The church is still militant. The battle-ground is changed from time to time, but the conflict still rages.—The denunciations of the sceptic and the scoffer are still repeated, just as if they had never been shown to be groundless and futile. The danger now is from the profound and subtle scientist. He is endeavoring to show that the inevitable deductions of science undermine the very foundations of our religious belief. These scientific tendencies, or what are claimed to be scientific tendencies, are all drifting into what Huxley calls "crass materialism."

We must explore the same field of research with the scientist. We must follow him step by step, and cross question his witnesses at every point, and show precisely where the fallacy lies, and wherein the conclusion is unscientific and untrustworthy. The public demands this of christian scholars, who are set for the defence of the truth as it is in Jesus. But the preparation for this task requires all the culture which our best resources can furnish.

It is plain from these considerations that we are blind to our own interests, if we do not see the paramount importance of having our educational institutions liberally endowed. They have a primary claim upon our benefactions. I cannot but think that we shall fail in our duty to the cause of christian progress if this great work is delayed much longer. There is only one other question which remains to be considered, and that is pressed upon us by all that precedes. Who will have the honor of doing this work?—As a large and influential denomination we cannot say let others have the charge of education. It is a responsibility which rests upon us; and this question is narrowed down to this: Who of us will assume this responsibility? Those who have no means, however valuable their services may be in other respects, cannot become the patrons and benefactors of Colleges. We are left then, as the last resort, to ask whether there are among us men and